



# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

Bro. Harrod,—Having perused your excellent journal, I have observed that our brethren are in the habit of communicating through its columns, the wonderful works of God. I feel disposed to cast my mite into the common stock, and proceed to furnish a short sketch of the revival of the work in this place during the past season.

I reside in the county of Delaware, New York; I have been some years a dissenting Methodist, and a few years an unstationed preacher in the Methodist Protestant Church. Having a son living on Long Island, who is a Congregational preacher, I paid him a visit in March, 1833. On my arrival, I found a goodly number of persons who were united in Christian love, formerly known as members of "the Methodist Society." They were without a preacher, or any church ordinances—I was invited to preach to them during my stay on the Island. I soon consented to serve them every other week for six months.

The brethren had three preaching places, and I found large and attentive congregations. Above the first of August the brethren conversed with me on the propriety of uniting with the Methodist Protestants—unfortunately I had not a copy of our Discipline, nor any books whatever on the polity of our government. During the month of August, I attended a camp-meeting near New York, where I obtained some pamphlets, which I distributed amongst the people. Soon after, called a society meeting, and organized a Methodist Protestant Church of twelve members. We held two quarterly meetings—considerable religious excitement was apparent. I visited my family in November, and returned in about three weeks, in company with Bro. Howland, who I prevailed on to assist me. We arrived about Christmas, and were received with enthusiastic joy by the brethren. We commenced our labours under the hope that we should see better days.

On the first of January, we held a watch night; during the meeting one female came forward to solicit the prayers of believers, and very soon after was heard to shout for joy, that her sins were pardoned. Several were awakened at this meeting—Saints rejoiced. From this time we continued our meetings nearly every night for about ten weeks. The work has spread ten miles round, and is breaking out in other places. Convictions and conversions have been multiplied, and we have taken but little rest day or night for ten weeks. It will no doubt be cheering to your readers to know that *upwards of sixty* have united in class in this place, and many more will soon imitate them. Our Constitution and Discipline are much approved of in this section. We think this will form one of the best stations in this country. We could already employ more preachers if we had them. The harvest truly is great, but the laborers are few. It is important that the Methodist Protestant should circulate in this country—please send me a copy—I hope to obtain some subscribers.—

Those persons who have united with us are of respectable standing in society, and in property.

Glory be to our good God, I have never seen a revival equal to this. I have seen a hundred sinners bowing to the mild sceptre of the Son of God, and we have had little opposition, except from Episcopal Methodist preachers. Most of their members have united with us in the work of the Lord. Yours, &c. ELIAS GRISWOLD.

For the Methodist Protestant.

BOSTON.

Weymouth, March 12, 1834.

Dear Brother,—It is now about two months since I gave you information by the way of Bro. Foster, that I desired to take the Methodist Protestant paper, which I have received ever since, and circulated as much as possible—and by this means have obtained some subscribers, who paid me one dollar each in advance. Please to send for those papers as soon as possible.

I am hoping to have some brother that will throw off the yoke and stand with me. I have had to stand against all the M. E. artillery ever since I withdrew, but their guns have been too short for their shot to take effect. I have been taught all the while I was with the Methodist E. Church, that there were but very few Protestant Methodists, and those few were *expelled* from their church, and were *backsliders*—but I withdrew from them, not fearing either the power or slander of an irresponsible ministry, which I considered no better than downright popery. While I was with them, and consented to bear the yoke, they honored me with the offices of class-leader and steward, but when they found that I would be free, they took good care to strip me of all the honor they had conferred. I rejoice to learn that Protestant Methodists are gaining fast in the south and west. May the Lord grant that their graces may keep pace with their numbers. Yours, &c.

DAVID RICHARDS.

For the Methodist Protestant.

GEORGIA.

Columbia County, March 27, 1834.

Brother Harrod,—Since I wrote you last, I have been abundantly encouraged in our good cause, from the great success of our principles in different sections of our country, but especially in Charleston, S. C. which being nearer to me than any other secession of the like magnitude, has encouraged me to hope the day not far distant when some happy revolution will take place in Georgia. Indeed, already in this section of the State at least, reform is in better character than formerly, and some accessions have lately been made, mostly from the world. Yours, &c.

CHARLES EVANS.

God gives his help, not by forcing, but secretly inclining and changing the will, and bringing it with freedom and full consent to a conformity with his own.

For the Methodist Protestant.

Dear Brother,—I have taken my pen in hand, in order to suggest a few thoughts, which (in my humble opinion) are big with importance, as to the prosperity of our church. It is a notorious fact, that although we have numerous stated places for divine worship, where the people would be very glad to have a much larger portion of ministerial labour among them, than they at present have; yet there are many of our preachers, who for whole Sabbaths together, are unemployed.—This appears to be owing to a want of a regular plan of united effort, or co-operation between the stationed and unstationed ministers. The plan I would propose, in order to remedy this, (unless you can find out a more perfect one) is the following:

1. Make the unstationed ministers and preachers, assistants to the stationed ones, and let them be so printed on the minutes of conference. Here the first period, contains the itinerant preachers, the second the assistants. It will always be understood, that the first named is the superintendent.
2. Let there be a *preachers' meeting* or *conference* in each circuit; composed of all the ministers and preachers belonging to the circuit, and the exhorters, as *probationary members*. Let them meet—say every six months. Make it their business—1. To examine the character of all its members, in reference to *moral conduct, doctrine, and the filling of their appointments*. 2. To grant licence to preach. 3. To recommend for orders. 4. To make out a Sabbath-day plan of appointments for the ensuing six months. Let every preaching place, and every member's name within the bounds of the circuit, be on the plan. Let all the itinerants appointments be first set down on the plan, and then filled up with the assistants, all mutually engaging to perform all the service they conveniently can. The exhorters also should have their appointments to hold meetings. By such a regulation, what a host of labor would be brought into the field, which is already white unto the harvest.

Yours, &amp;c. W. B.

P. S. The above plan will answer for stations as well as circuits, with the exception of the Exhorter's appointments. Preachers and exhorters in the cities might also have their names placed on plans, and take appointments in the neighboring circuits where they are not members. W. B.

Baltimore, April, 1834.

SECRET PRAYER, said the celebrated Dr. Hunter, like the melody of a sweet toned voice stealing upon the ear, gently wafts the soul to heaven: social worship, as a full chorus of harmonised sounds, pierces the sky, and raises a great number of kindred spirits to the bright regions of everlasting love, and places them together before the throne of God.

A MARTYR was asked, whether he did not love his wife and children, who stood weeping behind him? "Love them!" said he, "yes if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in a prison; yet in comparison with Christ, I love them not."

## ECCLESIASTICAL.

For the Methodist Protestant.

Bro. Harrod.—The enclosed paper will present to the readers of the Mutual Rights, &c. a brief sketch of my views respecting the relation in which the unstationed ministers and preachers ought to stand to the Methodist Protestant Church; and the nature and amount of services which, under a wise discipline may be secured to the church, through their benevolence. I am particularly desirous to have it inserted in your next number, that it may be read by the members of the General Conference, at the commencement of their session. Being the result of thirty-five years experience in that class of the ministry, it is thought, no imputation of self-importance will be charged to me for thinking it may be of some use in modifying the deliberations of that highly respectable body of men.

S. K. J.

According to my apprehension, the discipline upon the head of "*unstationed ministers & preachers*" will be defective, if it do not specify the pastoral services, which those ministers and preachers will be expected regularly to perform. And still more, if it fail to prescribe and specify, such co-ordinate and associate services, as ought to be performed by them and the itinerant ministers, so as to maintain an harmonious understanding and cultivate mutual affection and confidence between the two classes of the ministry. Let these provisions be judiciously made, and it will be the privilege of the Methodist Protestant Church, under God, in a pre-eminent degree to secure the preaching of the gospel to the poor. But the gospel must inevitably become burdensome to the people, if too many are to be supported. And to ensure the necessary numbers of gratuitous labourers, the institution must be so framed and executed, that the ministers of both classes shall be identified in their relations to the church, and made to feel that the preachers and people are all members one of another.

It is admitted on all hands, that our itinerant ministers, taken collectively, are truly ambassadors of our Lord Jesus Christ, sent forth, without purse, without scrip, without staves, without two coats, to preach the gospel of the Kingdom, whithersoever they may be sent. But it is also admitted, that if they be well sustained in this great and good work, the unstationed ministers and preachers must co-operate with them, in a very conspicuous manner; whilst like Paul, the most excellent example for the ministry, when at any time he became local in his operations, they must preach, and for their support labour with their own hands, that they may not be chargeable to any. Their well tried fidelity, and their known zeal for the cause of God, sufficiently prove that they have been raised up through the influence of the same spirit which sent forth the itinerant brethren, and that they are prepared, mutually with them "to mind the same things; that they are like them, fixed in the holy purpose, to labor for the Lord, and have a due respect to the recompence of reward; not "gold and silver, which perisheth, but glory, honor, immortality and eternal life." To maintain this happy and necessary state of things, the people must be trained to hold the two classes of the ministry each in their respective places of labor, in equal veneration, and to consider the work of each, equally important and indispensable. Every individual must know, that all cannot itinerate; and with one accord, we say, God forbid that all should become unstationed. Sufficient experience has evinced the fact, that a limited number only can be supplied with food and raiment, in the itinerant

work; at the same time, that they are considered to be indispensable messengers, who untrammelled by local prejudices or attachments, can labor without respect of persons, and the better succeed in maintaining the unity of the spirit in the bonds of peace. And hence, the greater necessity for the aid of a goodly number of unstationed ministers, who can supply their lack of service in those places, and on those occasions, where the missionaries cannot come. The joint labours, therefore, of these two classes of ministers, are obviously required, that the blessings of the gospel may be dispensed and perpetuated, without burthen to the people.

To realize this glorious provision, much remains to be done, in order to dispose the people to afford the necessary support for the itinerant, and suitable encouragement for the unstationed ministers. If the discipline prescribe and define the services, many additional opportunities may be afforded to our people, of hearing the gospel preached—regular prayer meetings, meetings for the purpose of reading and searching the scriptures might be established, and conducted in a way to give the most valuable and interesting employment to all who are in any degree qualified for the work. Regard should be paid to the various modern associations, which are well calculated to be conducive to the improvement of the minds and hearts of the rising generation; and which ought, therefore, to be well sustained in every place. Through the instrumentality of such meetings and exercises, a becoming degree of wisdom and dignity of character, will be established in early life, to the exclusion of that ignorance, dissipation, vanity, folly and wickedness, which render congregations chaffy and thoughtless, unfitting them to be profited by the preaching of the word. Moreover, a much more careful attention than has heretofore been commonly devoted to the children, is now imperiously required. If these precious pledges for the extension and perpetuation of the kingdom of our Lord and Saviour, Jesus Christ, were duly trained up in the way in which they should go! If in every neighborhood they were properly organized, and made to meet and receive instruction under the co-operating superintendence of the itinerant and unstationed ministers, what incalculable blessings would ensue! What rivers of salvation would flow from such excellent fountains! How would our ears be saluted, and our hearts gladdened with the voices of salvation and praises to God!

A well organized system, for the guardianship and instruction of the youths that shall be accredited as candidates for the ministry, ought to be established, and suitable ministers, itinerant and unstationed, appointed to this important service—and as that trust, ought to involve the responsibilities of both classes of the ministry, the duties pertaining to it, ought to be made specifically co-ordinate.

These few things will serve to explain my meaning, as to the necessity of making the duties of the unstationed ministers, as well as those of the itinerants, special subjects of discipline.

It may perhaps be objected, that gratuitous services ought to be at the discretion of the performer. This would be as forcible in its application to class leaders, as to the unstationed ministers. Besides, if once the duties are made specific and indispensable, then, whosoever shall take upon him the office, in course, reports himself willing to take also the responsibilities of that office.

In addition to what has been above stated, it is worthy of serious reflection, that the measures hereby recommended, and the co-operation of the two classes of ministers, will be of great impor-

tance to the itinerant interest. If the unstationed ministers are made to feel the regards of the church; if they find their labours appreciated and themselves esteemed for their work's sake, the church will find them ready to reciprocate, and their influence will be exerted in procuring to their itinerant brethren, their necessary supplies. The unstationed ministers and the people will thus become unanimous in their efforts for the promotion of this common interest, and will the more certainly be induced to consider themselves members, one of another.

There are many weighty considerations, which have conspired in bringing my mind to the conclusions on which the foregoing views are based. It may be proper to submit some of them.

Any man or class of men, who are convinced of intended neglect or disrespect, from the community which they are disposed to serve gratuitously, will inevitably become alienated in their feelings from that community, and the ultimate effect must be, retirement from its service.

It may be said perhaps, that fact in views of our subject, will contradict this theory. That the Local preachers in the Methodist Episcopal Church, for more than forty years, have sustained the same relation to that community, in which they now stand, that their attachment to its institutions and their willingness to labour for its welfare, are not abated. I admit that in a considerable degree, this is really or apparently true. In respect of such of them, as are so situated, that of necessity they are sufficiently important, to be employed and treated as being endowed with a participation of the pastoral duties of the circuit or station, within the bounds of which they reside, they might never be made to feel the evil, which I am so desirous shall have no occasion ever to be felt in our fellowship. In respect of those, who without any pretensions to intellectual improvement or weight of character, have been introduced into the ministry, by which they are released from military duty, and occasionally obtain a trifling perquisite, their contentment with their lot, is no matter of admiration. But in respect of such as are informed of the duties and privileges of ministers of the Gospel of Christ, the fact goes far to prove the humility and patience of local preachers, in resisting the provocation to assert their rights, which they must continually feel, but it does not afford any offset to the glaring truth, that they have very great cause for complaint; and although not many of them have had the firmness necessary for an open declaration of their grievances, many mortifying indignities have been endured, and many convictions of their degraded condition have been experienced, the cause of which, if not removed, must eventually leave the local ranks of that church, to be filled with such men only, as are fitted for a state of subordination.

The intelligent part of the local preachers are obliged to see and feel, how far they are placed below the standing of their itinerant ministers;—which is now much more obvious than it was thirty years ago. In those days, in many instances, elderly and experienced local preachers, enjoyed much solace in watching over, advising and assisting the young men, who were sent to itinerate in the circuits where they resided. Since that time, in too many instances, there have been evinced, unequivocal proofs, that the itinerant young men have no desire to be the subjects of their admonition or aid. In those days local preachers were encouraged and treated, as if they had some claim to a participation of the responsibility and prerogatives of pastors of the flock of Christ. Now in most instances, they must feel themselves less

than cyphers, in any matter pertaining to the government of the church.

The true cause of all this evil, is to be traced to their book of discipline. It is not made the duty of the itinerant preachers to regard the local preachers as having any claim to a pastoral relation to the church. They are trained, in fact, to consider the local preachers as their inferiors, and the corresponding submission of the local preachers has prepared the people to sanction it; insomuch that a reformation amongst them seems to be morally impossible. Let any man examine the discipline of the Methodist Episcopal Church and he will find, that the local preachers have no legitimate fraternity with the itinerant preachers, no co-ordinate affinities by which they are associated with them. The district conferences, which once promised affiliation among themselves, for that very reason, were dissolved. In union there is strength. To prevent a knowledge of the importance of such an organization from being understood and appreciated by the local preachers, they were thrown back again into their former state of insulation, shut out from all regular connexion with any body of ministers, compelled in course, to be satisfied, if they can, with that kind of gratuitous acknowledgement which the itinerant preachers, their masters may in their courtesy, vouchsafe to them. The discipline neither gives to a local preacher, the right to make an appointment in any of their houses for public worship, nor does it make it the duty of an itinerant, to employ him. In fact it appears to be the sentiment of the itinerant preachers and of the people under their influence, that a local preacher ought to feel himself much obliged and favoured, if he is permitted to serve the church at any time.

The elevated relation in which the itinerants stand to the church, prepares them to feel quite independent of the local preachers, especially now, that the members of the former are so much increased, that they can serve the people, in most places, almost to the exclusion of the latter. Hence the itinerants have become less and less courteous, and the local preachers more and more sensible of their neglect. Without intention of either party, perhaps, a mutual repulsion must eventually separate their affections, and confidence and brotherly love, will be exchanged for suspicion and jealousy.

A state of things so replete with dangers, ought, most unquestionably, to be averted from among us. And I trust that every member of the General Conference, who shall have weighed the subject, will admit the necessity of so modifying our book of discipline, in respect of this important interest, as to prevent the occurrence of it; forever.

To afford something like a practicable explanation of my views, I respectfully submit the following sketch.

Let it be made the duty of every quarterly Conference, at their quarterly meetings, to enquire into the condition of their several circuits and stations;—ascertain at how many and what places, public preaching may be dispensed and prayer meetings be held, with advantage;—how many calls for the classification of children;—&c. &c.—The field of labour having been thus brought fully into their view, let them enquire how much work each of the unstationed ministers and preachers may be able, conveniently and acceptably to perform; and then settle upon a plan of operations for the ensuing quarter. This done, let them all be held severally responsible, for the work assigned to them.

It must be obvious, on reflection, that the work

of any circuit or station, if regulated after some such manner, would require the zealous exertion of every unstationed minister and preacher, and of all the exhorters and class leaders, that any circuit or station can furnish; and if all could be thus heartily enlisted, what a wonderful effect would follow! And yet, however useful or necessary such united exertion of all the official brethren might be, if unstationed ministers &c. should make the attempt to accomplish it without specific discipline to authorize and direct it, they most certainly would be considered forward and officious. But if the book of discipline prescribe it, every one will perform his part; and the people will sustain them and co-operate in the holy enterprise.

In like manner, let the Annual Conferences be directed in planning their districts, to employ such unstationed ministers as shall be willing to partake in the work, and admit them to a supernumerary relation to the Conference, but without any pecuniary claims. No one, however, ought to be admitted, except such as shall have been proved to have gifts and graces; acceptable workmen, rightly dividing the word of truth. Let them be received by a vote of the Conference. And if this article cannot be accepted without permitting the people to send a lay delegate to accompany each one of the supernumeraries of this class, it will be far better to have it so, than to deprive the districts of such auxiliaries to the Annual Conferences.—This perhaps is the only proper device, for elevating the standard of our unstationed ministry.

The work performed under the direction and supervision of the quarterly conferences, will serve as a test for the attainments and acceptability of the unstationed ministers; it will train them to be partakers of systematic operations; it will prove their industry and zeal, whilst it will furnish annually some useful accessions to the supernumerary ranks.

Having obtained a suitable number of such supernumeraries, let the Annual Conferences form the committees, to whom will be confided the instruction and care of the candidates for the ministry, by appointing a suitable number of ministers of this description to co-operate with a like number of itinerant ministers.

These and similarly modified services may be definitely assigned to the unstationed ministers, and by so doing, they will be accountable to the quarterly and annual conferences, for the performance of their duties, and a vast amount of valuable service will be secured to the church, which otherwise, in a great measure, will be lost.

No one can believe, that any improper motive has had an influence in the production of this essay. The object and aim are the promotion of the common cause. True and evangelical ministers of the gospel of Christ, have no sinister purposes to accomplish. The reformation of the people, the salvation of immortal souls, and the preservation of religious liberty—interests alike essential to the permanent existence of our excellent republican institutions, and to the extension of the Redeemer's kingdom. These are our common concern, and I trust in God, that the deliberations and ultimate resolutions of the General Conference, will all be conducted under the direction and influence of the spirit of truth and brotherly love.

SAMUEL K. JENNINGS.

A creature made capable of knowing, loving, and enjoying God and yet ignorant of him, or, which is all one, not turned to him in the bent of its will, desire, and affections, must necessarily be in a fallen state, and perverted from the end of its creation.

For the Methodist Protestant.

Mr. Editor,—The Methodist peoples' church property, wherever found deeded by them according to the "Deed of Settlement" in the Discipline, is made to trustees (appointed by the *travelling preachers*) according to the language of the deed, "To have, and to hold" all the churches "according to the rules and discipline which from time to time may be agreed upon and adopted." Adopted by whom? Why, "by the ministers" at *their* (not the peoples', O no, but the preachers General Conference, for none but travelling preachers can be members of that body,) General Conference.

The people who paid for the property must be forever doomed, according to the deed, to surrender all control into the hands of the General Conference—more, they are deprived even of the privilege of electing trustees to fill any vacancy in the board, although they have paid their money for the lot and building, and although it is held in trust for the General Conference—yet the preachers have so managed matters that the lawful owners shall not have even a voice in electing those who hold the trust!!!

This was one of the evils, out of many, of which we complained in Baltimore, while ministers and members of that church. And we now fearlessly state what we have stated years ago, that many who were expelled, were thus expelled by the preachers from the fear that we would get a majority of the members to be in favor of holding the property *for the members, instead of the preachers only*. We say we were thrust out to prevent the members from asserting their right in the property. We rejoice, (however much as we have suffered from the persecutions of the preachers) that there are others who are determined to maintain their rights. We bid them 'God speed.'

Public meetings ought to be called every where by the members; and those trustees who will not unite to restore the property, should be promptly expelled from their trust. We do hope that the members in New York, and every where else, will at once lend their energies to recover their property. All they have to do is to meet and will that it shall be restored, and it shall be restored.

JUNIUS.

For the Methodist Protestant.

Milledgeville, Ga. April 7, 1834.

Bro. Harrod,—I yet have the satisfaction to believe that correct principles must ultimately prevail. Where the people are best informed, our principles will succeed best. Give the following *candid exposé* a place in our paper, and oblige, Yours, &c. R. BLOUNT.

The President and Members of the Quarterly Meeting Conference of the Methodist E. Church, in Monroe Circuit, Georgia.

Dear Brethren,—In conformity with a late resolution, I take this method of informing you, that I am no longer to be considered, either as a member, or minister of your body. This is done in perfect conformity with an eye single to the *glory of God*, and the advance of the pure and vital principles of sacred truth. For more than thirty years of my life, I have had a name and place with you, and have enjoyed many pleasing and delightful days, and although there is a goodly number of both local and travelling preachers to whom my heart is tenderly united in the bonds of gospel love; whilst I am bound in justice to acknowledge the forbearance and respectful affection ever manifested by the Laity of the M. E. Church towards me. Yet the long and frequent abuses

inflicted upon me, through the aristocracy of that church, will be a sufficient apology for the step now taken. Yet at this crisis, I shall not rasp the feelings of any, nor enter into those facts or abuses that can be urged as a justification in the dissolution of that tie of church membership, which once so happily existed between us, because a paramount reason can be given, resulting from the great question of Church Government, agitated and discussed through the *Mutual Rights*, and the wisdom of the late convention in Baltimore, on the 2d day of November, 1830. That has most happily retained all that is excellent in Methodist Episcopacy, whilst it triumphantly prostrates all the long trail of privileged orders, denominated *Itinerant*, who profess to hold a 'Divine right to the moral discipline of the church'—and that they ought to hold it to the exclusion of thousands of local preachers, and near half a million of lay members!!! And whereas the said convention has presented to the Christian world, a book of Church Government and Discipline, which in my judgment, far better accords with the true spirit of gospel privileges and the rights of man, than that of Methodist Episcopacy. I therefore, trusting in Almighty God, with an honest desire to live in, and defend the truth, as far as in me lies, do by these presents declare that I cannot, consistent with a good conscience, submit any longer to a church government that, throughout breathes little else in regard to its Itinerant Ministers, but self-aggrandisement, monopoly and political corruption!!!

Wherever, the legislative, judicial, and executive power is vested in the same hands, *liberty must fall*. I therefore owe no other allegiance to a power unauthorised by the gospel, by reason, or primitive authority. Thus, whilst our ecclesiastical tie on earth is dissolved, I would say to you, who love the Lord Jesus, in truth and sincerity, I shall ever remain willing to reciprocate with you in all the endearing obligations that ought to bind the children of God together, who have had the honest misfortune to differ in opinion, and as such I leave you, praying that God may lead us all to paradise, where there shall be no division, but where we shall sit and sing the praises of God and the Lamb, forever and ever.

GABRIEL CHRISTIAN.

March 20, 1834.

#### ELEGANT EXTRACT.

The female mind is naturally credulous, affectionate, and in its attachments, ardent—if in her particular situation, her assiduities must in any degree be culpable, let us remember that it is but a frail vessel of refined clay. When the awful record of her errors are unrolled, may that sigh that was breathed for the misery of a fellow mortal, waft away the scroll, and the tears which flowed for the calamities of others float the memorial down the stream of oblivion! On the errors of women let us look with the allowance and humanity of man. Enchanting woman, thou balm of life!—soother of sorrow! solace of soul! without thee how heavily would a man drag through a dreary world! but if the white hand of a fascinating female be twined around his arm how joyous, how lightly doth he trip along the path!

The woman and tender friend, who in the most trying situations retains her fondness, and in every change of fortune preserves unabated love, ought to be embraced as the best pension of heaven—the completion of earthly happiness.

Let a man draw such a prize in the lottery of life, and glide down the stream of existence with such a partner, neither the cold averted eye of the

summer friend, nor the frowns of adverse fortune should produce a pang or excite a murmur.

#### LITERARY.

For the Methodist Protestant.

##### BROOME-STREET LECTURES—Extract.

Having now followed this Shemite branch through the family of Abraham and Jacob, to Mount Sinai, in Stony Arabia, and attended to the topography as well as geography, connected with the migration of these twelve tribes, we may here pause, and devote some attention to the law itself. As it is from this point that we are to date the Hebrew nation, in the strict political sense of the word, we shall consider the Decalogue not merely, as a religious moral law; but as the elements, or principles of political or national law. In this point of view, we shall consider it also as containing the elements or principles of national education.

It is under these views, that we propose to meet the enquiry whether the Decalogue, was an original, or a new law, in fact, as well as in form.—We are not disposed to regard the matter of the decalogue as original or as made known at Sinai for the first time to the Israelites. This we are, in a manner compelled to do by the rule of consistency, having, as you may recollect, formerly advanced the opinion, that the previous parts of the book of Genesis, containing the account of the patriarchal religion were the scriptures of this people. But the substance of the decalogue is to be found in those incipient parts of the bible.

This law then, we conceive to be new only in so far as it relates to a people newly constituted into a nation. The six days of creation, and the seventh day of rest, were known to Adam. The prohibition of murder or man-slaughter was known to Noah; and the prohibition of idolatry to Abraham. Jehovah was the God of Abraham, Isaac and Jacob; and he brought the Israelites out of the land of Egypt, which was to them a house of bondage.

It was very important for a people about to take on a new character and condition, to know what relation they were to sustain to their God, and the God of their fathers; and the law of Sinai informed them. It would have been no easy matter to have arranged these elements of law out of the old patriarchal religion, and if it could have been done, the authority to enforce them would have been incomplete and doubtful; when a great political change is authorised, the authority ought to extend to all the consequences. Moreover, it is apparent that the body of the people composing these tribes in consequence of their long residence in Egypt, had greatly degenerated in their religion, so much so as to need a new revelation of authority, as well as a new edition of law. Sovereign princes, and sovereign people, find it convenient or necessary to promulgate new constitutions, or systems of law, as the date of all future power. The sovereign God seems to have done the same at Sinai. The new federal constitution, if one may so speak, was then proclaimed, to these twelve tribes or states.

But this new national system, was to be the basis of a new national system of education. In this last point of view, if indeed it be allowed so to consider it, it is peculiar. Is it not the only code, or system, or elements of law, or constitution, which ever has been, or can be used as a basis of a system of national education? A nation is composed of adults and children, the latter are the proper subjects of education. Governments and laws can only operate upon children in two ways, either by imitation, or by education, and this ob-

servation holds true, particularly of religion and morality. What then is the difference between imitation and education, as means of propagating or perpetuating matters pertaining to law among the children who belong to a nation? This difference is very great, and very important. Imitation pertains to the senses, and the feelings, or sympathy and imagination. Education pertains to the mind or the intellectual faculties. The former consists in facts in detail; the latter in principles and consequences. The one calls for feeling, the other for thinking, or reason. Now, will it not be found on examination, that almost all that has passed in the world, whether religious, moral, or civil, under the name of natural education of children, may be resolved under imitation. But that such is the nature and construction of the decalogue, that it scarcely admits of being communicated to children by imitation and requires the intervention of education to enable the young and expanding mind to comprehend it.

The ancient systems of idolatry which so extensively prevailed among the great nations, and especially in Egypt in the days of Moses, transmitted their religion from parents to children, almost entirely upon the operation of imitation.—There was no necessity for education to make children idolaters, in idolatrous nations; they saw, they felt enough to make them so, without the aid of a thought or a principle. They needed no precept, no command to make a graven, or a molten, or a painted image, or to bow down to it, and worship it. The examples of kings and priests, and of great and wise men, and of all men are not to be instinctively or naturally resisted by children.—When the Gods the authors of all laws, as well as the ministers of all laws are visible, and tangible, the tendency in imitation is to become excessive, not to wait for, or want reasons.

[To be Continued.]

#### MISCELLANY.

##### ON THE PERSONALITY OF THE HOLY SPIRIT.

1. OUR first proof is that personal properties, acts, and offices, are ascribed to the HOLY SPIRIT in the same way as they are ascribed to the FATHER and the SON.

Personal properties or attributes ascribed to the HOLY SPIRIT—thus

Intelligence and omniscience are ascribed to him. 1 Cor. ii. 10, 11. "God hath revealed them unto us by his Spirit, for the Spirit, searcheth all things, yea the deep things of God; for what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God." In this passage the SPIRIT is spoken of in such terms as would seem to render it impossible to deny his personality. To reveal to another is the act, not of a quality or attribute, but of a person—and the Spirit of God is the person of the Godhead who both *knows* the deep things of God and *reveals* them to us.

The possession of a *will* is a personal property, and this is ascribed to the HOLY SPIRIT. 1 Cor. xii. 4, 6, 11. "Now there are diversities of gifts but the same Spirit—and there are diversities of operations, but it is the same God which worketh that one and the self-same Spirit, dividing to every man severally as he will."

Power is a personal property, and this too, is ascribed to the HOLY SPIRIT. Rom. xv. 13. "That ye may abound in hope through the power of the HOLY GHOST." So too v. 19; Through mighty signs and wonders by the power of the Spirit of God.

Personal acts are also ascribed to the HOLY SPIRIT.

To teach, to reveal, to testify, to command, to forbid, to regenerate, to comfort, to dwell in, to aid in prayer, to appoint to offices in the Church, and to work miracles, are surely not the acts of a quality but of a person, of an intelligent being who possesses knowledge and power sufficient to perform these acts, yet all of them are ascribed to the HOLY SPIRIT.

He *teaches*. Luke xii. 12. "The HOLY GHOST shall teach you in the same hour what ye ought to say."

He *reveals* the divine will. Luke ii. 26. "And it was revealed unto him by the HOLY GHOST," and He *testifies*. Acts xx. 23. "Save that the HOLY GHOST witnesseth in every city, saying that bonds and afflictions abide me." See too Rom. viii. 16.

He *commands*. Acts xiii. 2. "The HOLY GHOST said, Separate me Barnabas and Saul for the work whereunto I have called them."

He *forbids*. Acts. xvi. 6. "And were forbidden of the HOLY GHOST to preach the word in Asia."

He *regenerates*. See John iii. 5-8. Titus iii. 5. Comforts. Acts ix. 31. Dwells in. 1 Cor. iii. 16, and vi. 19. Aids in prayer. Rom. viii. 26. Appoints to offices in the Church. Acts xiii. 2-4, and xx. 28. Works miracles. Rom. xv. 12, and Acts ii. 4. He is said to be grieved. Eph. iv. 30. To be rebelled against and vexed. Isa. lxiii. 10.

The personal character of the Comforter is ascribed to him. John xiv. 10. "I will pray the Father and he will give you another Comforter, that he may abide with you for ever, even the SPIRIT of truth."

Personal pronouns are used in speaking of the HOLY SPIRIT in such a way as can be accounted for on no other supposition than that he is a person. "The Comforter which is the HOLY GHOST, whom the Father will send in my name, *he* shall teach you all things." John xiv. 26, "The HOLY GHOST said, Separate me Barnabas and Saul." Acts xiii. 2.

When personal properties, acts, offices, and pronouns are thus applied to the HOLY SPIRIT the conclusion seems to be irresistible that he is a person. In most of the passages quoted the notion of a personification would render the passage an absurdity, and beside, these passages are found, not in poetical or highly wrought oratorical parts of the Scriptures, but in the plain unadorned narrative parts.

2. The HOLY SPIRIT is spoken of in distinction from and opposition to evil spirits. Thus, I Sam. xvi. 14. "The Spirit of the LORD departed from Saul and an evil spirit from the LORD troubled him." If the evil spirit here spoken of is a person, and not an influence or operation, then certainly the Spirit of the LORD who departed from Saul is a person too. It will not be said, we presume, that the "evil spirit" means evil influences put forth by the LORD—and if this is not the meaning of the words evil spirit, neither can good influences be all that is meant by the words "the Spirit of the LORD."

The personal appearances which are ascribed to the HOLY SPIRIT prove his personality. We are told that "JESUS when he was baptised went up straightway out of the water, and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him" Matt. iii. 16. When on the day of Pentecost too, the disciples were together, "There came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire." Acts ii. 3-4. That an attribute of God should be thus represented as

descending under visible forms appears to us incredible.

4. The form of baptism proves the distinct personality of the HOLY SPIRIT. "Baptizing them in the name of the FATHER, and of the SON and of the HOLY GHOST." Matt. xxviii. 19. That the FATHER and the SON are persons cannot be denied, and no good reason can be rendered why the HOLY GHOST is not a person: nay it appears nothing less than an absurdity to suppose that we are baptized in the name of a quality or of an influence. Semler himself, as quoted by John Pye Smith, in his work on "the Scripture Testimony to the Messiah," (book 4. ch. 1.) uses this language. "It is certain that the expression *to be baptized into any one, or into the name of any one*, always refers to a personal existence; therefore since all Christians, after having been taught the doctrine delivered by CHRIST concerning God the Father, himself as the Messiah, and the HOLY SPIRIT are commanded by CHRIST to be baptized unto the FATHER, SON and HOLY SPIRIT; it follows, if we submit to the authority of Scripture, that the FATHER, SON and HOLY SPIRIT are persons, agents numerically distinct."

5. We argue finally, that the HOLY SPIRIT is a person from the form of the apostolic benediction. "The grace of the LORD JESUS CHRIST, and the love of God, and the communion of the HOLY GHOST be with you all." 2 Cor. xiii. 14. Here blessings are implored from the three distinct and coequal persons of the Godhead, and a participation in the graces of the SPIRIT, which are bestowed on all the saints, is desired for the believers at Corinth as well as a participation in the grace of CHRIST, and the love of the FATHER.

—*Christian Intelligencer.*

#### INFLUENCE OF KNOWLEDGE ON PIETY AND MORALS.

There are persons—and they form a body fearfully numerous—who are enthusiastically devoted to literature, but manifest a stupid insensibility to, or a supercilious contempt for, the claims and importance of religion. There is another class, perhaps equally numerous, who are sincerely pious, but wholly unconscious of the value of learning of any description, quite ignorant that it is a powerful auxiliary to piety, and that its attainment, so far as they possess the means, is to be ranked among religious duties: this duty they of course wholly neglect, to their great spiritual injury, but without the least misgiving or remorse.

To each of these characters we purpose separately to direct our observations. We shall endeavour to convince both, that they are guilty of a practical error, criminal and dangerous in the highest degree.

Between sound learning and virtue there is so vital an affinity, that they are mutually necessary to each other's well-being, and cannot be separated without injury to both. When virtue is combined with considerable ignorance, it labours under the greatest of all natural disadvantages, and cannot exhibit its proper beauty and grandeur; and without some degree of intelligence, it cannot even exist. On the other hand, virtue is the glory and reward of learning: the latter may indeed exist without the former; but it then wants the only thing that can guide it to practical utility: it would exist only as a dangerous maniac, with the power to do unspeakable mischief, and without the inclination to do good. Learning in combination with piety partakes of its very nature, and of course of all its sanctity and value; separate from it, it is at best worthless, but if united with depravity, it is capable of being applied to the most destructive purposes.

That education is most favourable in its influence on the general morals of mankind, every attentive observer of society has borne witness: and indeed the facts which bear on the case are so common and striking, that it is impossible for any one to arrive at an opposite conclusion. The history of criminal convictions supplies abundant confirmation of the truth of this doctrine. It is well known that nearly all criminals are wholly destitute of education: and if ignorance thus obviously leads to crime, knowledge must lead from it. And accordingly, it rarely happens, that the more detestable crimes and vices are committed by well-informed persons, much less by those who possess any considerable measure of learning. Darkness and concealment are the proper element of vice, but the clearest intellectual light is most congenial to virtue.

To instruct a person in his duties, is necessary to enable him to perform them, and is obviously the first and most effectual means towards inducing him to do so. For though the passions, when corrupt, and exposed to dangerous incitements, will sometimes go astray in the clearest light; yet, in the absence of such light, they may be expected to diverge both more readily and more widely from the path of virtue: for in that case they may be equally depraved, and they are blind as well as vicious. A clear knowledge of the obligations and advantages of virtue, and of the mischief of vice, will, in numberless cases, be a sufficient counteraction to criminal inclinations, and in many others it will break their violence, and give to crime a less offensive character.

It is to be observed also, that learning opens sources of pleasure wholly innocent themselves, and very much tending to render a man independent of those gross gratifications by which the worst passions are cherished. The business of cultivating the mind tends to supersede not only corrupting pleasures, but corrupting company also, by rendering retirement necessary, or leading him to seek the company of the intelligent, who are commonly respectable in point of morals. The very exertion necessary to the attainment of learning is naturally favourable to the production of habits of industry, consideration, and self-control, which enter as elements into almost every virtue.

But education, when rightly conducted, is favourable to general morals, principally by its tendency to promote piety. Some discussion will, however, be necessary on this point. The nature and extent of that influence which education and knowledge exercise on piety, involves a question of somewhat difficult solution; since all the facts which bear on this point are not perfectly harmonious in their evidence. Established principles, supported by the great mass of examples, would lead to the decided belief, that education must be powerfully and most desirably influential on piety; but, on the other hand, we have many examples of learning, not only exerting no such influence, but entirely separate from, and even arrayed against, religion. Notwithstanding, however, these unconvincing instances,—which we hope satisfactory to account for,—we shall assume the naturally favourable influence of knowledge on piety.

The observation with which it appears necessary to commence is, that in our consideration of knowledge, as it affects piety and morals, we refer chiefly to the knowledge of moral truth; to an acquaintance with God as the moral governor of the world, and to a knowledge of ourselves in our relations to God and our fellow-creatures; together with the dispositions and duties arising out of these relations. At the same time, it is to be observed, that physical science in general, although avail-

able chiefly to secular purposes, and studied with secular views, has a powerful bearing on religion, by the illustrations it affords of the divine character: while history is subservient to the same purpose, as it displays the providence of God and the character of man.

It must also be understood, that science, or knowledge, is in itself neither morally good nor evil, and only becomes the one or the other, as it unites with a good or an evil disposition.

Its proper character, *morally* considered, is that of a *means*; but even as such, it is not necessarily conducive to virtue, and is only made so when applied by the special influence of the Holy Spirit. Such is the deplorable degeneracy of the human soul, that it is truly represented as dead in trespasses and sins, and even this very striking representation fails to express the extent of our moral wretchedness. For the soul is not merely dead, or destitute of any proper feeling on religious subjects, but it is actuated by feelings of bitter hostility against God and his laws. Now, to remove this spiritual apathy, to overcome this inbred and malignant enmity, is a work far surpassing any natural means: it can only be effected by the special energy of the Divine Spirit. Nevertheless, in most cases, this divine power is communicated by outward means. Faith cometh by hearing the word of God. Faith, in other words, is built upon that knowledge of divine truth, which can only be obtained by hearing or reading the word of God. As a *means*, then, to the attainment of holiness, knowledge can be shewn to possess a commanding and indispensable importance.

Virtue, or moral rectitude, among Christians, is that state of the affections in which God is supremely loved and desired, as the highest good, and every other object in proportion to its relative importance, or its influence on our happiness.

Now, however distinct this may be from knowledge, it cannot exist without it. The understanding is the basis of all right affections: for until God be *known* to be a good Being, he cannot be beloved at all; and unless he be known to be the *best* of beings, he cannot be supremely loved. Nor can the affections and desires towards other objects be correctly regulated without a knowledge of their relative and comparative importance. So that, with whatever propriety the affections may be called the *springs* of action, it is plain they could have no power at all, at least no useful power, without knowledge. Or, if we choose to consider the affections as the sole source of moral power, yet intelligence is necessary to give it a proper direction.

Equally important is the bearing of knowledge on practical piety and virtue, which implies such a regulation of the conduct as accords with the revealed will of God, and is calculated, in the most effectual manner, to promote our highest happiness, and that of fellow-creatures. And here the rule of duty must first of all be known, before any efforts can be made to conform to it; the proper *course* must be ascertained, before any one of the agents or stimulants of motion can be safely set to work. And the province of knowledge is not merely to guide, but also to impel; all that is valuable in motives is, in a certain measure, due to it. The authority of God, and the present and eternal consequences of obedience or disobedience, cannot possibly possess the force of motives, unless they are known, nor can they become very strongly influential, unless they are very clearly apprehended.

Conscience, which implies the power of discriminating between right and wrong, together with the recognition of a cognizant and retribu-

tive Deity, has clearly its seat in the intellectual faculty. In children it is observable, that conscience, or the moral faculty, unfolds itself exactly in proportion as the intellect opens; and though, in the absence of moral culture, conscience may not keep pace with intellect, yet no kind of training can place it in advance.

When we address people who are wholly ignorant on the subject of personal religion, our first business is, to supply them with the principles of religious knowledge. We must apply ourselves to their understandings, recollecting that persuasion is useless if not preceded by instruction. They must be taught that there is a just and holy God, whose creatures they are, and against whom they have grievously sinned, that they are in a state of guilt, misery, and danger. The gospel must be explained to them as a glorious scheme for the recovery of man from the present dominion and future consequences of sin; its promises and privileges must be unfolded to them, together with the rules or laws which it gives for the regulation of our conduct. And to aim at any thing like persuasion or excitement, before suitable instruction is imparted, is worse than useless. It is very possible to rouse the passions of the ignorant, even on religious subjects, and blind zeal, headstrong and misleading in all cases, is often unusually violent and mischievous in matters over which conscience claims authority.

Now, if knowledge be thus necessary to the *existence* of piety, it must be equally necessary or conducive to its subsequent improvement. If it constitute the capacity of religion, the expansion of the latter cannot take place without a suitable enlargement of the former. If, in other words, it is the foundation of virtue, the stronger and broader it is, the more lofty a superstructure may be erected upon it. "True religion," observes one, "is founded in sentiment. Nothing can be more dangerous than the opinion which some hold, that it is of little or no consequence what a man believe, if his life be right. But it would be very difficult to prove how the life can be right, if there be no fixed principle in the mind, or those principles erroneous: for whatever a man soweth, that shall he also reap. When a man is uninfluenced by principle, and acts without thought, according to the motives which for the moment are presented to his mind, his conduct must be variable and undecided. As all sciences have their axioms, or first principles, from which all their various branches and parts are deduced, so it is scarcely to be supposed that religion is so vague and uncertain a thing, as to be any thing or nothing, just as the prejudices and humors, the customs and habits, of men would make it."

"A genuine revival of religion," observes another writer, "is characterized by a due proportion of reflection and feeling. It cannot indeed be decided what amount of scriptural knowledge is necessary to conversion in any given case, nor can the fact [be] questioned that men, under certain circumstances, may be renewed, where their knowledge is very limited; nevertheless, it is certain that religious reflection precedes religious feeling, in the order of nature. Before men can feel remorse, much more contrition, for their sins, they must have held strongly to their minds, the fact that they are sinners. They must have reflected upon what it is to be a sinner; on the character of God, not only as a Father, but as a lawgiver; on the reasonableness of their obligations to him, and on the guilt of violating those obligations. Before they can exercise faith in the Lord Jesus Christ, they must have reflected on the character of Christ, on the fulness of the atonement, and on the freeness and

sincerity of the gospel offer. The Holy Spirit employs the truth, not only in the work of sanctification, but even in the work of conversion; and the truth can never find its way to the heart, except through the understanding. If, then, the great truths of God's word are steadily held up before the mind, as subjects of reflection, and if the feeling which is manifested by sinners, whether of anxiety and distress, or peace and joy, be the effect of such reflection; there is good reason to believe that God's Spirit is really at work; and that that which claims to be a *revival* is really one. But if, in such a scene, the mind is kept in a great degree passive, if there be a great deal of feeling with very little thought; burning heat, with only dim and doubtful light; if the sensibilities of the soul be wrought into a storm, none can tell how or why,—then, rely on it, it is not a work which God owns; or, if there are some true conversions, far the greater number may be expected to prove spurious."

[To be Continued.]

#### THE PRAYER MEETING.

##### THE EXAMPLE OF CHRIST.

###### 3.—His earnest Prayer.

Much has been said and written on the subject of prayer, but how little has it been attended to. The laborious minister, overwhelmed with his responsibility, and fully alive to the invaluable benefits of prayer, earnestly exclaims, "brethren, pray for us;" and the devoted Sabbath-school teacher, connecting with his important work the realities of eternity, enforces from time to time, with growing sincerity, the subject of prayer upon his youthful charge; and example has been presented to us as a stimulus to this exercise. The apostles, the martyrs, and Christians of olden times, have all been set before us, as men of prayer, to excite us to this holy duty. Who is there, however, at all acquainted with the state of his favored country, or even his immediate neighborhood, but has to lament over (if not the total neglect) the coldness and insensibility with which this subject is treated. How many are there, professing the name of Christ, fall under this character; and oh, may we not without being charged with uncharitableness, believe that not a few who instruct the young, fall very far short of the spirit of earnest and wrestling prayer. Let me therefore, my friends, most affectionately invite your attention to the example of Christ, to stimulate you to earnest supplication at the throne of grace. Often have we been delighted at the earnest prayer and deep-toned piety of the missionary Brainerd, and the devoted Jane-way, but a higher claims our attention; and of whom the poet beautifully says—

"Cold mountains, and the midnight air,  
Witness'd the fervour of his prayer."

Prayer in the dear Redeemer was eminently characterized by *sincerity*. How often has the language of the lip been heard in prayer, while the heart has been insensible to the spirit of prayer, and how seldom, after all our profession, has the soul been in harmony with the peculiar and earnest expression of the tongue, while, in too many instances, the conduct and deportment have been evidence of great inconsistency, if not, insincerity in our petitions. Not so with the Saviour—there was in his prayer the language of a heart fully alive to his work; and sympathizing with the miseries of man, his whole soul was concerned for his eternal welfare; how often, while engaged as he was during the whole day, would he succeed his labours with earnest prayer; and when the day

again dawned evince his sincerity by active and zealous exertion. Who is there, in reading the inspired page, does not see, in the whole life of the Redeemer, real sincerity in prayer. It was not the mere expression, it was not the outward act, but the deep inwrought spirit which was so exemplary in him. This is prayer, and that which fails to be the language of the heart, however great the profession is destitute of the true spirit of devotion.

*Earnestness* also characterized the Saviour in regard to prayer. When the mind truly feels the necessity and importance of prayer, how earnest is its aspirations. Such was the prayer of the Saviour; he fully entered into the importance of daily and constant communications from heaven; he knew what was in man, and therefore not only taught him to breathe the breath of prayer, and by so many beautiful similitudes illustrated its exercise, but left a bright example of earnestness and vehemence in his supplications. Oh, can we contemplate him in the midst of his work, or in the garden of Gethsemane, or on the the accursed tree, pouring out his very soul to his Father, without desiring to catch the same spirit, and manifest the same conduct. Here we may feel how essential prayer must be, for if the Son of God, who, of all might be supposed less to need it, manifested such a high regard to it; how should we be concerned to be constantly breathing its spirit.

There was also in our Saviour's prayer, *believing expectation*. While his was the prayer of sincerity and earnestness, it was no less that of faith; "I know that thou hearest me always," was one of his expressions; and during the whole course of his ministry, he manifested this spirit—he had a work to accomplish; and he knew that it would be accomplished—his mind was borne up under the heaviest trial, his soul was calm under increasing sorrow; he was prepared for accumulated suffering, and when actually expiring, he was sustained under the assurance that his prayers would be answered, and his work be successful.

What a delightful example have we my fellow-laborers, in this interesting feature of the Redeemer's character, for our close imitation as instructors of the young: the writer feels he cannot but very imperfectly illustrate this subject, but would affectionately urge you to attend to its spirit. Oh, if we were under the powerful influence of prayer, what efficient, what devoted, what unwearied, and what humble laborers we should be. There would be no necessity for exhortation to zeal—no need of repeating again and again the high responsibility we are laid under in our work; and we should find indeed that our labours are not in vain in the Lord.

What shall I say, my friends, to urge you to unwearied prayer; shall I present to you the benefits you yourselves will experience? how happy your own mind will be, daily making progress in the divine life, and daily experiencing that religion's ways are pleasant, and her paths peace; and in addition to this, think of the possibility of the eternal loss of one of your children; may some of them not rise up to condemn you, by your failure to pray for their eternal welfare. And then think on the other hand, how cheering it will be to hope your children will be saved—that your labours are successful, and that those of whose state you have despised, will be your joy in the day of account. May they not be trained up to spheres of usefulness here, and be the happy means of directing others in the way of salvation they have been taught by you? O see to it, that your labors are preceded by prayer, carried on in the spirit of prayer, and terminated in the same spirit; and re-

member for your encouragement the language of the poet, who says—

"He does not ask for labour'd thoughts,  
In pompous language drest;  
The simple, earnest heartfelt cry,  
Will ever please him best."

O may he, who is the inspirer of prayer, breathe upon us his own spirit, that we may in humility of heart approach his throne and say, with the disciples, "Lord teach us to pray." C. G. London.

#### THE MURMURER.

How miserable is the murmur! He looks only on the dark side of things; and what is not dark of itself he makes so by his imagination.—The sun rises and smiles upon the earth, but to him it is nothing—he starts fretful from his bed that morning has cut off his repose, and wonders why it should have come so soon. He finds himself alive and in health; but this is nothing—it affords him no cause of gratitude or contentment; he wonders why man is obliged to endure so many labors and cares. His family are around him, blooming with healthful vigor; but neither is this any thing—why need it cost so much to rear up a family—he cannot conceive what necessity there is for so many vexations and troubles. He sits down to the table, bountifully spread with wholesome food; but instead of one grateful thought of the great Giver, or the faintest conception of the wretchedness of the thousand children of want—he vents his spleen on account of some trifling dislike, and rises more angry for one want, than grateful for ten thousand enjoyments. He goes out, and the comforts of life are every where profusely scattered around; yet he sees nothing to please him, nothing as good as he desires, nothing in short to render him contented with his situation. Life, health, family, friends, property, civil and religious liberty, means of intellectual improvement, sunshine and rain, the changing season—all the delights of nature, the gifts of providence, the blessings of his condition, are *nothing*—they cannot content him. An hour's pain outweighs an age of repose; a momentary disappointment overbalances years of success, and a single atom of trouble is of more account than a world of joy. Wretched man! he lives only to complain and murmur at the allotments of Heaven. He would

"Snatch from his hand the balance and the rod,  
Rejudge his justice, and be the God of God."

Not all the riches, and honors, and pleasures of the world, could they be concentrated in the lot of such a man, would render him happy. The great evil is within himself. His heart is the seat of its own torment. He is unreconciled to God, discontented with his condition, and blind to the means of his own happiness. Happy are they who drink from the fountain of contentment. Their thank offerings rise acceptable to God, and their patience overcomes every evil. O let us not murmur against God, but learn, like Paul, "in whatsoever condition we are therein to be content."—*Independent Messenger.*

Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, indisposes the heart to prayer, or takes off the relish for spiritual things; in short, whatever increases the strength and authority of your body over your mind, *that thing is sin in you*, however innocent it may be in itself.

#### OBITUARY.

For the Methodist Protestant.

Died in South Sandwich, the 4th inst. the wife of Rev. Thomas S. Johnson, aged 23 years.—They were married on the 26th June last. Mr. Johnson accepting a call from the Methodist Protestant Society in Lowell, Mrs. Johnson was favored with an opportunity of extending a religious influence by her Godly walk and constant devotions, which were rendered a special blessing, particularly to the tender lambs of the flock who were looking up to her for pious instruction. But alas, scarcely six months had elapsed ere the direful effect of the insalubrious air which hangs over those cascades and water falls of that manufacturing village, proved fatal to her feeble lungs. Soon she began to waste away by that incurable disease, consumption, which quickly terminated her valuable life—after conflicting seven weeks with patience, that rapacious disorder, without any prospect of beholding the place of her nativity, or the countenances of her friends, she recovered strength according to her desire, and the desire of her friends, and was conveyed in a vehicle, accommodated for the purpose, to the peaceful mansion of her beloved parents, where she once more greeted the little society with whom she had so often mingled her voice in prayer and praise, both in the house of God, in social worship, and in the silent grove. Two weeks more were added to her life, after which she died as one falling asleep, leaving an ineffable smile upon her countenance, that bespoke the resignation and serenity of her soul in that trying moment. When the soul soared away to dwell in that house not made with hands, eternal in the heavens, where the wicked cease from troubling, and the weary are at rest.

1. No more mid joyous scenes of earth  
Shall thy bright face again be seen,  
Nor winning smiles, nor gladsome mirth,  
Shall grace the path of things serene.
2. Not lilies soft and snowy leaves,  
In purity could thee excell;  
Nor blushing rose whose bosom heaves  
In graceful motion to the gale.
3. Like some young plant that blooms thus fair,  
In nature's field, with bud so green,  
So now in God's own garden, there  
Thy ripening flower may now be seen.
4. Too pure for earth, more fit for heaven,  
Our Sovereign Father calls, come home;  
Thy fragile bark shall find a haven,  
Where storms of sorrow never come.
5. That palsied frame, that lifeless clay,  
Is not the wife you love so well,  
Within the frame which there doth lay,  
No more the soul itself doth dwell.
6. On high, on high, in realms more fair,  
Her soul exults from time set free,  
Pierce through yon deep and liquid air,  
Her flowing robes in faith thou'l see.
7. Adieu! thou sainted one adieu!  
Range free 'mid heaven's celestial field,  
We would not call thee back to view,  
Nor mar those joys God's presence yields.
8. Be happy, still chant forth those songs  
Which here on earth thyself hath taught,  
And know the pleasure that belongs  
To saints in heaven, with raptures fraught.



## POETRY.

From the Presbyterian.

## TO A PRAYING CHILD OF PRAYING PARENTS.

Full oft before the throne of grace  
Has prayer parental sigh'd for thee;  
Go then to that inviting place,  
Thou wilt not there a stranger be;  
Parental prayer through Jesus' blood,  
Has pleaded long for thee with God!

Hence did the streams of mercy fall;  
Hence was the grace enlightening given;  
Hence take encouragement to call  
For present aid for final heaven;  
And daily plead before our God,  
Parental prayer through Jesus' blood.

AMIZADE.

## THE VOICE OF THE SEA.

Voice of the mighty sea!  
There is a glory in thy sound,  
Like the rush of infinity,  
Deep, terrible, profound!  
Like the call of distant lands,  
Or the far off gush of songs,  
Or the shout of victor bands  
From an hundred thousand tongues!

Voice of the mighty sea!  
Thy whisper is a storm,—  
A hurricane thy majesty,  
Array'd in awful form;  
When thy mountain billows roar,  
The thunder is unheard;  
And trembling seize the shore,  
At the terror of thy word.

Voice of the mighty sea!  
The mariners call aloud;  
Each to his God doth bow the knee,  
And fears a watery shroud.  
Wilt thou not hear, O sea?  
Down, down in thy surgy caves  
Must the hapless wanderers be  
Dash'd to their graves?

Voice of the mighty sea!  
There is ONE can quell thine ire,  
And bid thine agony  
Of wrath, in calm expire.  
He hath slept in thy maddest storm,  
Thy billows He hath trod,  
When he bore a mortal form;—  
Peace babbler! 'Tis thy God!

## TO-MORROW.

## Proverbs xxvii, 2.—KNOX.

To-morrow!—mortal boast not thou  
Of time and tide that are not now!  
But think in one revolving day  
How earthly things may pass away!

To-day—while hearts with rapture spring  
The youth to beauty's lip may cling;  
To-morrow—and that lip of bliss  
May sleep unconscious of his kiss.

To-day—the blooming spouse may press  
Her husband in a fond caress;  
To-morrow—and the hands that pressed  
May wildly strike her widowed breast.

To-day—the clasping babe may drain  
The milk stream from its mother's vein!  
To-morrow—like a frozen rill,  
That bosom current may be still.

To-day—thy merry heart may feast  
On herb and fruit, and bird and beast;  
To-morrow—spite of all thy glee,  
The hungry worms may feast on thee.

To-morrow!—mortal, boast not thou  
Of time and tide that are not now!  
But think, in one revolving day  
That even thyself may pass away.

## AS THY DAY, SO SHALL THY STRENGTH BE.

BY MRS. SIGOURNEY.

When adverse winds and waves arise,  
And in her heart despondence sighs;  
When life her throng of care reveals,  
And weakness o'er my spirit steals,  
Grateful I hear the kind decree,  
That 'as thy day, thy strength shall be.'

When with sad footsteps memory roves,  
'Mid smitten joys and buried loves,  
When sleep my tearful pillow flies,  
And dewy morning drinks my sighs;  
Still to thy promise, Lord, I flee,  
That 'as thy day, thy strength shall be.'

One trial more must yet be past,  
One pang the keenest and the last;  
And when with brow convuls'd and pale,  
My feeble quivering heart-strings fail,  
Redeemer; grant my soul to see,  
That 'as her day, her strength shall be.'

## BALTIMORE:

FRIDAY, MAY 9, 1834.

## IN UNION THERE IS STRENGTH.

Union in design, object and end, is as absolutely necessary amongst Christians, as amongst the citizens and subjects of a nation, for the promotion of general happiness. Union is especially necessary in young communities, if they would prosper and multiply—without it they must soon wither and die. It is equally necessary to sustain old, as to impart vigor to the more junior establishments. An old establishment having attained a firm hold on the affections of the community, may be maintained for a time, although there be occasional evidences of the want of union in some of its departments; but an infant community struggling for existence and establishment cannot expect to succeed without harmony in all its parts. How necessary then that young churches (having pretensions to dignified and liberal views, based on the principles of the New Testament,) should cultivate a spirit of union in design, object, affection, and end? Is there one interest so distinct as to be of no consequence to the other interests of the church?

Are we a young Christian church, and is there an interest of feeling, object, affection, or end, justly peculiar to one class, that is to be accounted as nothing worth to the other interests? In other words, is there one distinct and essential interest in a church against which the other interests may commence a crusade, which shall engender strife and division, and yet shall we expect such church to prosper to any great extent? We have no obliquity in view in reference to any supposed interest, whether clerical or lay, but we have in view the general harmony of all. This harmony must, if founded at all, be founded in confidence, and in union of object and end. What design, object and end have we in view as ministers and members of the Methodist Protestant Church? Is it not our design to aid each other to work out our souls salvation? Is not our object the happiness of each other as brethren in Christ Jesus? And is not our end the consummation of our eternal happiness in heaven? Are we not "all members, one of another," and ought we not to note such as would endeavor to inculcate a contrary doctrine?

Have we faithful missionaries of the cross of Christ who are willing to count all the comforts and endear-

ments of home and of friends but loss, to preach amongst strangers, the unsearchable riches of Christ? Men of God—patterns of meekness, patience, long suffering, courage and perseverance, and shall we not duly estimate the value of such, and esteem them highly in love for their labour or their work's sake? Shall we, by a niggardly or parsimonious course of conduct, evince that we are regardless of their claims on our confidence, our prayers, and our support, and by neglecting them, demonstrate that we commence a warfare against the missionary operations of the church? Shall we say by our indifference, that we have no need of such as are truly evangelists, and thereby defeat one of the great objects of our Redeemer, and furnish incontestable evidence that we wish to create disunion in the church?

Have we faithful, zealous and holy men of God who labor with their own hands, and who preach Christ in all his offices and characters, so far as circumstances permit, in connexion with "providing things honest in the sight of all men," and shall we demonstrate to the world by our neglect of the just claims of these that we have no need of them, and in so far as our example shall be evidence, declare that these have no claims on either our confidence or our gratitude?

Have we faithful officers and members of the church, and shall any, by their language or their conduct, declare that they have no need of these? Every man, and every woman in the church, are "members, one of another," and if there be any in the church who would wish to dissolve this connexion, let such an one be noted and esteemed as an erring brother.

It is our wish, as it has been from the beginning, to cultivate union in each and every department of the church; that each and all may labor harmoniously together, for God and for souls, for holiness and heaven. If there be any who are walking in the indulgence of pride, evil affections or dispositions, and whose lives demonstrate that they have not the spirit of Christ, "and who will not be reproved." We say let such be noted as disunionists, and let the confidence of the church be withdrawn from them. Let such know that we are a body of Christians who have the form, and who are ardently seeking the power of Godliness. Disunionists ought not to be tolerated in our communion. Such are a curse to any church, no matter how long established, and such are a greater curse to an infant church. We care not who such are, or what their situation in the church—we say fearlessly, that the church cannot prosper whilst such are tolerated in it; always dissatisfied, always croaking, and always looking with suspicion on the best intended efforts of the united in heart, affection and piety, these see little else than moral gangrene; their breath is pestilential, and their touch is death.—Let union of heart and holiness of life be our distinguishing characteristics, and we shall see brighter days, and much more prosperous years.

In one word, let our ministers and our members love each other in deed and in truth—confiding in, and serving each other to the extent of gospel requirement.—Then shall our peace flow as a river, and our righteousness as a people abound as the waves of the sea. Then shall our Zion put on her beautiful garments,—then shall she appear "like the king's daughter, all glorious—and she shall be for a name and a praise in the earth. Brethren, let us love one another with a pure heart fervently.

Each subscriber in arrears for this paper, is earnestly requested to remit the amount by return mail. It is necessary that the accounts be closed without delay.

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